WHY FOLLOW ONE IMAAM OF FIQH ?

The meaning of Taqleed :

Literally means to be wearing a York. According to the Shariat it means to unconditionally accepting the view of a reliable, proper, authentic person in matters pertaining to Deen - Religion.

These days the one who follows any of the Mazhabs of the four great Imams of Jurisprudence, Imam Abu Hanifa (R.A) (80 - 150 A.H); Imam Idris Shafi (R.A) (150 - 240 A.H); Imam Ahmed bin Hanbal (R.A) (164 - 241 A.H); Imaam Malik (R.A) is classified and termed 'Muqaleed'.

Those who do not adhere to any of the four famous Mazhabs call themselves 'ghair Muqaleed' or 'Ahle - Hadith' or in some areas 'Salafi'.

The use of the word 'Imam':

The word 'Imam' as per the ideology explained by the 'Ahle Sunnat wal Jamaat' refers to the one who is an acclaimed, confirmed, reliable, proper and reputed scholar, guide and authority in Islaam. It does not refer to as some claim, to the person who receives Divine Revelation, or one who is Masoom (innocent) or one who can make Halaal - Haraam or vise versa or one who can abrogate the rules and regulation of Islaam, etc (Allaah protect us from such false beliefs which are kufr in nature).

The meaning of Mazhab:

Those who are viciously preaching against Taqleed pose this question to simple minded Muslims viz :- Are you Muhammadi or Hanafi ? The listener is completely confused and perplexed failing to realise that the Question itself is wrong. If someone has to ask, is it Monday or January ? Is this question in itself valid ? If someone has to ask, do you live in Durban (a city in KwaZulu Natal province) or Gauteng (another province) ? Is this question valid ? Note both these are invalid questions. One is supposed to ask to ask is it Friday or Saturday (this day or that day - not this day in comparison to a month).
On both sides of the equation there should be days e.g. Monday or Friday ? or both options must be concerning months e.g. is it March or April? Then the question is valid otherwise not and thus misleading.

Thus the question supposed to be , are you Hanafi or Shafi or Maaliki or Hanbali ? or are you Muhammadi (follower of Islaam) or a Jew ?, a Hindu ?or a Christian? Be cautious of this deception.

By adhering to any of the four Mazhabs one will be in the 'Ahle Sunnat wal Jamaat'. The four Mazhabs are from the 'Ahle Sunnat wal Jamaat'.

A summary of what Hadhrat Shah Waliullaah (R.A) states in 'Fayoosul Haramain' (p. 48)

I. Taqleeed was prevalent in the blessed era of the Sahaabah (R.A) and the Tabieen (R.A) without objection.

II. To follow the Mazhab -e- Araba (Hanafi, Maalik. Shafi. Hanbali) is following the “Sawad -e- Aazam” (the Lofty group of Truth), and to go outside the circle of Mazhab -e- Araba tantamount to going out of the “Sawad -e- Aazam”, which is misleading.
III. After the second century. Taqleed of one person had commenced.
IV. This was a result of Ilhaam (inspiration).
V. It is Waajib upon the Ummat to make Taqleed of ONE of the Mazhab -e- Araba.
VI. Taqleed is Waajib upon a non- Mujtahid.
VII. There is religious wisdom, and many benefits in making Taqleed of one person.
VIII. I was advised by Rasulullaah (S.A.W) to stay within one of the Mazhab -e- Araba.
IX. Mazhab -e- Hanafia is in accordance with the Sunnah, the testimony of which Nabi (S.A.W) himself gave.
X. For the common man (non - Muqalid) it is Haraam to discard Taqleed for it begins the exit from the Circle of Islaam.

Who are the Ahle Sunnat wal Jamaat ?

Around us we see groups calling themselves by various names, Ahle - Quraan, Ahle - Hadith, Ghair Muqaleed, Salafi, Shia, Qadiani, Bidati, Zikri, and so on. Some in the fold of Islaam others definitely out of the fold of Islaam. Some have not entered Islaam, let alone to be then taken out of the fold of Islaam. Those adhering to any of the above stated are not in the Ahle Sunnat wal Jamaat.

All names of grouping have been derived and stipulated by their respective leaders and followers, only the name ‘Ahle Sunnat wal Jamaat’ has been specified and chosen for the Ahle - Haqq - The adherers of Truth by Nabi (S.A.W) himself.

In the commentary on the ayat that on the Day of Judgement, “the faces of those with Imaan will brighten up (shine)” Hadhrat Ibn Abass (R.A) narrates from Rasulullaah (S.A.W) that : “those are the Ahle Sunnat .” (Al - Kamil Libn Askiri Vol. 4 P.62)

In the tragedy of Karballa when Hadhrat Hassan (R.A) - the grandson of Nabi (S.A.W), who at that time was 63 years old, was surrounded and water supply was prevented from reaching him. Then he gave a sermon in which he clearly mentioned his plight and that Rasulullaah (S.A.W) stated :-

i. Hassan and Hussain are the coolness of the eyes of Ahle Sunnat wal Jamaat and
ii. Hassan and Hussain are the leaders of the youth in Janaat of Ahle Sunnat (Al - Kamil Libn Askiri Vol. 4 P.62)

Thus when the name ‘Ahle Sunnat wal Jamaat’ is chosen by Nabi (S.A.W), then one automatically knows the status, position and results of the other groups.

The Ahle Sunnat wal Jamaat are those conforming to the :-

1. The Quraan ;
2. The Sunnat ;
3. Qiyas (deduction by ’Shari’ analogy) ;
4. Ijma (Consensus of the opinion).

The accusations of the ghair -Muqaleeds.

The ghair Muqaleeds in their frenzy and frantic utterances state that the Muqaleeds are Bidattis, indulging in Shirk and Kufr. They even go to the extent of criticizing and abusing the illustrious Imams of Jurisprudence, especially Imam Abu Hanifa (R.A).

Ibn Tayimah (R.A) states that the Ahle Sunnat Wal Jamaat are those who follow the Nass (Kitaab and Sunna) and Ijma. (Minhaj - Sunnat Vol.3 P.272)

Sunnat or Hadith ?

The ghair Muqaleeds also try to cause confusion amongst the simple ignorant masses by quickly questioning, are you following the Hadith of Rasulullaah(S.A.W) or Sunnat ? The listener is made to believe that :-

1. that the "Hadith" only is from Rasululaah (S.A.W) by leaving out the word "Rasulullaah" (S.A.W) "after Sunnat" ; the correct question should be, do you follow Hadith of Rasulullaah(S.A.W) or Sunnat of Rasulullaah (S.A.W) ?
2. that the Sunnat is something else.

So if he says Sunnat, the simple listener feels he may be disrespecting and discarding Hadith of Nabi (S.A.W).

Whereas one must fully understand :

1. that the Sunnan of Rasulullaah (S.A.W) contains the Ahadith (sing- Hadith);
2. that the Hadith does not encompasses the entire Sunnat of Rasulullaah (S.A.W);
3. that by acting only on the Hadith one will not be acting on a complete Deen ;
4. that by acting only on the Sunnan one will act on the complete Deen.

Understand the above well and do not be misled.

Sunnan first ? or Ahadith first ? or Mazhab first ?

The ghair Muqaleeds claims that by adhering to any of the Mazhabs one is not following the Ahadith and the many ignorant amongst them proclaim that by following the Sunnat one discards the Ahadith. This is the result of ignorance mixed with arrogance.
Once one understands the carnological (historical) sequence of law making, codification of rules, systematising of principles of jurisprudence, compilation of Ahadith,etc then one will easily comprehend what came first and why.

Nabi (S.A.W) preached, propagated the Deen. The principles of Deen were completed, perfected in the era and time of Nabi (S.A.W). Islaam was chosen as the Deen approved by Allaah.

"Today I have completed for you the Deen, and competed My favour upon you and chosen Al - Islaam as your Deen." (5/3)

'In the sight of Allaah only Islaam is accepted' (13/19)

Nabi (S.A.W) left behind the Kitaabullaah and the Sunnat (Mustadrakh Hakim Vol.1. p.93) and the Sahaabah (companions) who were living examples of Islaam. Whom Allaah is happy with (Surah Taubah- 100) and Rasulullaah (S.A.W) classified them as criterion for Islaam and non- Islaam, good or bad, truth or false etc - 'Hold fast to my Sunnat and the Sunnat of the Khulafa Rashedeen ' (Mustadrak - vol 1. P. 96) (Tirmidhi vol.2 p.92) (Ibn Maja p. 5) (Abu Dawwod vol.2 p. 279). In another it is recorded, 'wa Hiyyal Jamaat', (Abu Dawood - Vol 2. P 275), (Mustadrak Vol 1. P 128.)

"My Sahaabah are like stars whomsoever you follow, you will be rightly guided." (Mishkat p. 554)

Islaam began to spread far and wide.

Thus two periods past, the period of Nabi (S.A.W) and the period of Sahaabah.(R.A)

During the latter time of the Sahaabah (R.A), Imam Abu Hanifa (R.A) grew up and met Sahaabah (R.A) also. In this era, the compilation of jurisprudence, the systematic settings of laws, rules, regulations, on every subject of Deen, the arguments of jurisprudic principles were codified -(later completed by his students and the other Imams of Fiqh (jurisprudence)) - the deliberation of every aspect of life, be it political, social, economical, took place. All this was done in the light of Quraan and Sunnan - because Sahaabah (R.A) and Tabieen (followers of the Sahaabah (R.A)) were daily narrating Ahaadith and reading Quraan. This was not done from here say or from the air, or by following whims and fancies as the ghair Muqaleeds propagate viciously. In the time of Imam Abu Hanifa (R.A), a chosen group of 40 top ranking Ulema should discuss, deliberate and contemplate each law, rule and regulation before it was noted in registers. Deliberation from every angle would take place to reach decisions.+- 1.3 million Masail were listed. The other great Imams of Fiqh followed. (See table A) At this stage there was no official compilation of Ahaadith.

TABLE A :-

HADHRAT IMAAM HANIFA (R.A)	80 AH - 150 AH
HADHRAT IMAAM MAALIK (R.A)	91 AH - 177 AH

HADHRAT IMAAM SHAAFI (R.A)	150 AH - 204 AH
HADHRAT IMAAM HANBAL (R.A)	164 AH - 241 AH

Then, the Imams (Authorities) on Ahaadith began their tedious, tremendous and marvellous task of compilation and codification of the Ahaadith. (See table B)

TABLE B :-

IMAAM BUKHARI (R.A)	194 A.H - 256 A.H
IMAAM MUSLIM (R.A)	204 A.H - 261 A.H
IMAAM IBN MAJA (R.A)	209 A.H - 273 A.H
IMAAM ABU DAUD (R.A)	202 A.H - 275 A.H
IMAAM TIRMIDHI (R.A)	209 A.H - 279 A.H
IMAAM NISAI (R.A)	215 A.H - 303 AH

Thus we see and observe 4 periods :-

1. The era of Rasulullaah (S.A.W)
2. The era of Sahaabah (R.A)
3. The era of Imams of Fiqh (R.A)
4. The era of Imams of Ahaadith (R.A)

There were many Imams of Fiqh but four survived. These four reached us because firstly, they were codified properly, secondly they had students prepared to continue the transmission of the 4 Mazhabs, thirdly Allaah desired so, fourthly the 4 Mazhabs contain the entire life of Rasulullaah (S.A.W).

Once proper classification, codification and systemisation of the laws compiled by an Imam of jurisprudence took place, then a Mazhab came into existence named after its founder.

Thus the Sunnat came first followed by the Mazhabs which elucidate and explained the Sunnat in detail, then the complication of the Ahaadith. (Allaah reward each group as they deserve, Allaah is All Knowing.)

Questions to confuse

The Ghair Muqaleeds raise many questions so forcefully that the lay man becomes bewildered and confused. These are :-

1. Show me Taqleed in the Quraan ?
2. Show me Taqleed in the Hadith ?
3. Show me Taqleed in the time of Rasulullaah (S.A.W) ?
4. Show me Taqleed in the time of Hadhrat Abu Bakr (R.A) ?
5. Show me Taqleed in the time of Hadhrat Umar (R.A) ?
6. Show me Taqleed in the time of Hadhrat Uthman (R.A) ?
7. Show me Taqleed in the time of Hadhrat Ali (R.A) ?
8. Which Mazhabs did the Sahaabah (R.A) follow ?
9. Hadhrat Mahdi will follow which Mazhab ?
10. Hadhrat Isa (A.S) will follow which Mazhab ?

The common man on hearing these becomes dumb founded and now begins to doubt his adherence to any Mazhab. We will Insha - Allaah, step by step answer all the above. Read carefully, memorise well and remember that the Ahle Sunnat wal Jamaat are on Haqq (Truth).
We will provide basically two examples of each. For further information see our first book. i.e. "Taqleed made Easy."

Taqleed in the Quraan

1. Allaah says : **" ask the people who know, if (when) you do not know."** (Nahl - 43/ambiyaa).

This is the general rule in every walk of life. Moreover, when one is sick then one does not go to the mechanic, also when the car requires repairs one does not go to the doctor to have it attended to. There is a broad division of separation of responsibility. These days we know that heart patients go to the cardiologist, whilst the orthopaedic surgeon attends to bone problems, while the paediatrician cares for the ailments of children. So in one field of medicine, there is also further specialisation. Thus the cardiologist will not do the work of the orthopaedic surgeon and so on.

Similarly in the field of Deen one cannot go to anyone or every one. One cannot place reliance on the ignorant and blind to lead the way. Deen is more important, for it means either success or disaster in this world and the Aakhiraat.

The piety, righteousness, reliability, authoritive nature and Ilm of the Imams of Jurisprudence is acclaimed and proven beyond a shadow of doubt. We, Muqaleeds, have placed our confidence in the fields of Ilm, as per instruction of the Quraan "ask the people of knowledge (who know), if you do not (know)", i.e. "the Imams of Jurisprudence."

2. Allaah says : " **follow and obey Allaah and obey the Rasul, and those in authority amongst you."** (Nisaa - 89)

The commentators of the Quraan state concerning "and those in authority amongst you" that:-

1. In the best of times the rulers of the Muslim empire were also the supreme authority in Deeni affairs also, like the rule of Hadhrat Abu Bakr (R.A), Hadhrat Umar (R.A), Hadhrat Uthmaan (R.A), Hadhrat Ali (R.A), Hadhrat Muawiya (R.A).

   They ruled as political administrators of the empire and their decisions concerning Islaamic Deeni matters were decisive and conclusive.

2. However due to the rulers becoming less knowledgeable in Deen, two separate departments arose :-

   a.) one for the rulers who controlled the political infra structure;
   b.) one for Ulema who gave direction in every aspect of the empire and provided religious guidelines to the ruled and rulers.

3. Nevertheless, the authorities in Deen were held higher in status and position than the rulers. The decision of the Ulema will be final to all, the ruled and the rulers.
   (Vol. 2 p. 210 - Akaam ul Quraan Abu Bakr Jassass).

Allaah is ordering us to obey the authorities in Deen. In both ayats, Allaah is not ordering us to commit kufr, shirk and bidat. So the concept to follow anyone other than Allaah and His Rasul (S.A.W) is kufr, etc is definitely false.

Taqleed in the Ahaadith

1. Nabi (S.A.W) when mentioning the group on Salvation stated "that which I am upon and that which my Sahaabah (companions) are upon." (Maktubat -e- Imam -e- Rabbani vol.1 p. 102 ; Tirmidhi Vol2. P89 ; Mustadrak Vol1 P 129; Mishkaat Vol 1 P 20).

Here Nabi (S.A.W) is classifying the "criterions for salvation" in all the worlds as the Sahaabah (R.A). They should be followed. By following them no kufr, shirk, bidat is committed. Besides following only Allaah and His Rasul, adherence to others is proven.

2. Nabi (S.A.W) said to a woman who enquired that on his demise who should she follow. The blessed reply was Abu Bakr. (Mishkhat vol.2. p.555, Muslim vol.2 p. 273, Bhukhari vol. 1. p. 516) On further enquiry she was told to follow Umar after Abu Bakr.

3. "Follow Abu Bakr and Umar after me." said Rasulullaah (S.A.W) - (Tirmidhi vol.2 p. 207, Ibn Maja p.10 , Mustadrak vol.3 p.75, Mishkaat Vol 2 p 50, Musnad Ahmed Vol 5 P 38).

4. "I am pleased for you concerning that thing which Abdullaah bin Masood is pleased with " stated Nabi (S.A.W). (Mustadrakh. Vol.2 p.319) The Taqleed of Abdullaah bin Masood (R.A) is called for by Nabi (S.A.W). - The basis of Hanafi Fiqh is Hadhrat Abdullaah bin Masood (R.A)

Is Nabi (S.A.W) ordering his Ummat towards kufr, shirk, bidat. (Allaah forbid and save us from the ignorant ones.)

Taqleed in the life time of Rasulullaah (S.A.W)

1. When Hadhrat Maaz ibn Jabal (R.A) was sent to Yemen (Abu Dawood, vol.2. p. 149, Majmal Zawaid - vol.2 p. 451, Bukhari - vol. 2 p.997), then the people of Yemen followed him, made his Taqleed in all matters. Matters pertaining to mundane affairs and issues concerning devotional practices also. Definitely rules and principles of Deen were not completed by then. So Hadhrat Maaz(R.A) utilized the facility of deduction by analogy within the Shariat, which the ghair Muqaleeds deny and reject. Whilst Hadhrat Maaz (R.A) was in Yemen and if a new problem or situation arose, how was the decision made?

   In those days there was no sound transmission system, hi-tec transmitters, radios, satellite, e mail, cell - phones to contact Masjid -e- Nabawi (S.A.W) .

   Did the people of Yemen commit kufr, shirk, bidat by making Taqleed of Hadhrat Maaz bin Jabal (R.A)?

   Did Nabi (S.A.W) send Hadhrat Maaz (R.A) so that the people be involved in kufr, shirk, bidat ?

   This Taqleed was taking place in the life time of Nabi (S.A.W).

2. Similarly, Nabi (S.A.W) sent Hadhrat Musaib bin Umayr (R.A) as the first teacher to Madinah at the request of the Madinates after the pledge of Aqaba. (His grave lies along that of Hadhrat Hamza (R.A) in the graveyard of Uhud).

   Whist Hadhrat Musaib (R.A) was in Madinah, who did the people follow?

   Did Nabi (S.A.W) send Hadhrat Musaib (R.A) to teach and to be followed or just to teach ?

   How could Hadhrat Musaib (R.A) contact Nabi (S.A.W) in Makkah if a new situation arose ?

   Did Nabi (S.A.W) send Hadhrat Musaib (R.A) so that the people of Madinah may indulge in kufr, shirk, bidat ?

   Did the people of Madinah, by making the Taqleed of Hadhrat Musaib commit kufr, shirk, bidat ?

   This also took place in the lifetime of Nabi (S.A.W).

   In both cases, we observe Taqleed being made of another person during the lifetime of Nabi (S.A.W), let alone after his demise.

TAQLEED OF THE FOUR IMAAMS

QUESTION: Did Rasulullaah (sallAllaahu alaihi wasallam) give an order to follow any of the four Imaams of Mazhab?

What an erroneous question! The question should be phrased thus *"Which proof from amongst the four valid proofs in the Shariah indicates making Taqleed of any of the four Imaams?"* From where did the leader of the 'Mas`oodi sect' concoct such an silly and ignorant question? Firstly, one should understand the following: the basis of the Rawaafidh (Shia) sect's Aqeedah (beliefs) is that their 'chosen Imaams' are from Allaah Ta`ala, just as the Ambiyaa (alaihi salaam) are chosen by Allaah Ta`ala. The question put to them from the Ahle Sunnat Wal Jamaat, is *"Just as the names and mantles of prophethood of the Ambiyaa are clearly given in the Qur`an Shareef and Ahadith, similarly, you should prove from the Qur`aan Shareef and Ahadith the mantle of Imaamat of your twelve Imaams, which you claim to have been given by Allaah Ta`ala."*

This question of the Ahle Sunnat Wal Jamaat is completely correct and appropriate, because it is in conformity to their claim. However, the Rawaafidhis are 100% helpless in presenting an answer to this question, and they will remain helpless until the day of Qiyaamah, Insha-Allaahul Azeez.

Now, to hide their inability in presenting an answer to the question, they present such silly counter-questions, such as *"You show us your proof of making Taqleed of the four Imaams!"* This question is completely inappropriate, because the Ahle Sunnat Wal Jamaat does not hold belief in the four Imaam Imaams as do the Shias of their twelve Imaams. Nevertheless, the Ahle Sunnat Wal Jamaat says to them: *"Your question is based on lies. Firstly, you should prove from our reliable Kitaabs that we believe that the four Imaams are also chosen by Allaah Ta`ala."* However, they cannot substantiate their false claim. Their question has no relevance to our claim.

The founder of the 'Mas`oodi sect' also held similar beliefs as the Rawaafidhis, that the Imaams are chosen by Allaah Ta`ala, hence he seeks from us proof for the four Imaams from Qur`aan Shareef and Ahadith. Our reply to him is the same as it is to the Rawaafidhis: *"Firstly you should prove, from our reliable Kitaabs, that we hold the same beliefs regarding our Imaams as you hold regarding your twelve Imaams. Since your belief is that the twelve Imaams are specially chosen by Allaah Ta`ala, it follows that, you must be able to present reliable proof from the Qur`aan Shareef and Ahadith that they are as such and that an order has been given for us to follow them and accept them."*

Also, those whom you (Ghair Muqallideen) accept as being (valid) Imaams, like Imaams Abdullaah bin Mubarak, Shafi, Daar Qutni, Baihaqi, Ahmed bin Hambal, Yahya bin Adam, Abu Haatim and Haakim (rahmatullahi alaihim), in which Hadith has Nabi (sallAllaahu alaihi wasallam) given an order to follow them?

If rejection of Taqleed is based on this premise, that Nabi (sallAllaahu alaihi wasallam) has not expressly sanctioned the Imaams, then tell us, the seven different types of Qiraat of the Qur`aan Shareef, which is accepted throughout the Islaamic world; in which authentic Hadith are all these different types and their correct recitals stated?

If anyone from your sect has an eighth Qiraat, then present an authentic Hadith, which has an unbroken chain of narrators to substantiate it. Or are you going to reject the recital of the Qur`aan Shareef also upon this principle of yours?

If rejection of Taqleed is based on this premise, that the names of the four Imaams are not stated in any Hadith, then tell us, does the names of Imaams Bukhari, Muslim, Tirmidhi, Abu Dawood, Nisai and Ibn Maajah (rahmatullahi alaihim), appear in any of these six **Authentic Kitaabs of Hadith**? If not, then according to your logic, these personalities and their Kitaabs should also be rejected.

Show us from an authentic Hadith, that Rasulullaah (sallAllaahu alaihi wasallam) has forbidden the following of the four Imaams of Fiqh.

TAQLEED DURING THE ERA OF THE SAHABAH (radhiAllaahu anhum) AND THE TAABI`EEN (rahmatullahi alaihim)

QUESTION: Whose Taqleed did the Muslims that existed prior to Imaam Abu Hanifah (rahmatullahi alaihi) make?

ANSWER: ***"And it is not (proper) for the believers to go out to fight (Jihaad) all together. Of every troop of them, a party should go forth, that they (who are left behind) may get instructions in (Islaamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)."*** [Surah Tawbah, Aayat 122]

From this Aayat of the Qur`aan Shareef, we note that Allaah Ta`ala deemed it inappropriate that all the Sahabah (radhiAllaahu anhum) go out for Jihaad. From every group amongst them, a few must remain behind and acquire Deeni knowledge. When the others (who went out on the Jihaad expedition) return, then those who remained behind, should educate them.

In this Aayat, the word *"Taa`ifah"* (group), could apply to one person, two persons or many people. *"And 'Taa`ifah' is a noun which refers to one, two or more."* [Noorul Anwaar, page 177].

The second word in this Aayat, is *"Fiqh"*. Its meaning is *"To split / open"* [Kasshaaf/ Shaami]. That is to open up the meanings. Some Masaa`il are such that the meaning and import is clearly denoted in the literal text, whereas some Masaa`il are such that their meaning and import is to be extracted by analogy and investigation.

It is apparent that there existed two groups from amongst the Sahabah (radhiAllaahu anhum). One was the small group of Fuqaha, which comprised of some persons from each tribe. They acquired the knowledge of Fiqh and imparted it to others. Nabi (sallAllaahu alaihi wasallam) used to encourage this group by saying: *"He for whom Allaah Ta`ala wishes good, HE grants him Fiqh (understanding) in Deen."* [Bukhari].

For whoever Allaah Ta`ala wishes good, HE makes that person a Faqhi. A Faqhi is one who makes Ijtihaad and Istinbaat (analogy and investigation). A Faqhi is ***not*** a Nabi nor is he sinless. Nabi (sallAllaahu alaihi wasallam) used to encourage them and say that they were receiving reward from Allaah Ta`ala in all conditions. If they were correct in their judgements, then they would receive double reward and if they erred then they would receive one reward. [Bukhari]. Therefore what reason was there for them to fear? There was another large group of Sahabah (radhiAllaahu anhum) who remained in the service and presence of Nabi (sallAllaahu alaihi wasallam).

Rasulullaah (sallAllaahu alaihi wasallam) used to send these Faqhis into their tribes and their people used to ask Mas`ala Masaa`il from them. This is called **TAQLEED.** There appear thousands of Masaa`il and Fataawa from these Fuqaha Sahabah (radhiAllaahu anhum), which are reported in Kitaabs such as *"Musannif Abdur Razzaaq", "Ibn Abi Shaibah",* etc. In these Kitaabs **only** the Mas`alas are reported. No mention is made of the proofs. There were also no objectors or sceptics to these Masaa`il. All these Masaa`il are reported with numerous narrators from amongst the Sahabah (radhiAllaahu anhum). It is therefore apparent that even the Sahabah (radhiAllaahu anhum) consented and approved these Masaa`il. **TAQLEED** was practised during the era of the Sahabah (radhiAllaahu anhum), and there was ***not a single Ghair Muqallid.*** It is ascertained from the kitaabs of history that at least one person was sent from every tribe to acquire knowledge, and the entire tribe would seek Fataawa and rulings from this one person. This is known as **TAQLEED-E-SHAKHSI.**

Hadhrat Shah Waliullaah (rahmatullahi alaih) states: *"The Sahabah and Taabi`een were not all of the same rank and standing. In fact some of them were Mujtahid and others were Muqallid."* [Qurratul Ainain, page 251].

Rasulullaah (sallAllaahu alaihi wasallam) sent Hadhrat Ma`aaz (radhiAllaahu anhu) to Yemen, where he applied Ijtihaad to solve many Masaa`il. The entire population of Yemen, made **TAQLEED-E-SHAKHSI** of Hadhrat Ma`aaz (radhiAllaahu anhu). There is absolutely no record of any person who was a Ghair Muqallid at that time or someone

who objected to this set-up.

Whenever Hadhrat Abu Bakr (radhiAllaahu anhu) gave a Fatwa, he made it clear that it was ***his*** Ijtihaad and view [Jaami`u Bayaanul Ilm, page 51, vol.2]. The people followed these rulings of Hadhrat Siddeeq-e-Akbar (radhiAllaahu anhu). This is known as **TAQLEED.** There is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

Hadhrat Umar (radhiAllaahu anhu) also gave Fataawa from ***his*** Ijtihaad and view [Mizaanul Kubra Li Sha`rani, page 49, vol.1]. He sent a message to his judges that they also make Ijtihaad when passing a ruling (which was not clearly found in the Qur`aan Shareef, Ahadith or amongst the senior Sahabah) [Jaami`u Bayaanul Ilm, page 56, vol.2]. There is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

Hadhrat Uthmaan (radhiAllaahu anhu) took pledge of Khilaafat, on the condition that he follow (make **TAQLEED**) of the previous Khalifahs. [Sharah Fiqh-e-Akbar, page 79].

Hadhrat Ali (radhiAllaahu anhu) used to say *"I am making Ijtihaad on my view."* [Ibid].

Hence, many of the Fataawa of the Khulafah-e-Rashideen appear in *"Musannif ibn Abi Shaibah"*, wherein no mention is made of their proofs, nor was there ever any objectors or rejecters, neither did any of the followers seek proof. This is known as **TAQLEED.**
Just as there is no name, mentioned anywhere, of any Ghair Muqallid that existed during the 23 years of Nabuwwat, so too is there no name of any person who was a Ghair Muqallid during the entire 30 years of Khilaafat-e-Raashida.

Hadhrat Imaam Ghazali (rahmatullahi alaih) states that **TAQLEED** is proven from the Ijma of the Sahabah (radhiAllaahu anhum), because they used to give Fataawa to the masses (for which they provided no proofs). They did not order the masses to make their own Ijtihaad. [Al-Mustasfa, page385, vol.2].

Hadhrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"Then the Sahabah dispersed into the villages/cities/countries. Each one of them became the 'Muqtada' (one who is followed) of these respective places."* He also mentions that these Sahabah (radhiAllaahu anhum) used to pass Fataawa from their own Ijtihaad and views. [Al-Insaaf, page 3].

The inhabitants of Makkah Mukarrama used to make **TAQLEED-E-SHAKHSI** of Hadhrat Abdullaah ibn Abbaas (radhiAllaahu anhuma). Many of his Fataawa are listed in *"Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah".*

The Fataawa of Hadhrat Zaid bin Thaabit (radhiAllaahu anhu) was followed in Madinah Munawwarah. Whatever Fatwa he gave he used to say: *"This is **my** view."* [Jaami`u Bayaanul Ilm, page 58, vol.2].

The Fataawa of Hadhrat Anas (radhiAllaahu anhu) was followed in Basra. Many of his Fataawa are also stated in *"Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah",* where no proofs are mentioned. The inhabitants of Basra used to follow him to the letter without any objections and they made **TAQLEED-E-SHAKHSI** of him.

The Fataawa of Hadhrat Abdullaah bin Mas`ood (radhiAllaahu anhu) was followed in the Daarul Uloom of Kufa. He used to give Fataawa from the four sources of Fiqh (Adilla Arba`a) [Nisai, page 264].
In most of his rulings he used to say: *"I am giving this ruling according to my view."* [Jaami`u Bayaanul Ilm, page 58, vol.2].
Many of his Fataawa are mentioned in the Kitaabs of Hadith. His Masaa`il are given without mentioning any proof, and everyone followed him without any objection. This is known as **TAQLEED-E-SHAKHSI.**
The Fataawa of Hadhrat Abu Darda (radhiAllaahu anhu) was followed in Damascus. Whatever Fatwa he gave he used to say: *"This is **my** view."* [Jaami`u Bayaanul Ilm, page

58, vol.2]. Many of his Fataawa are mentioned in the Kitaabs of Hadith. His Masaa`il are given without mentioning any proof.
It is evident that the era of the Sahabah and the Taabi`een was an era where Ijtihaad and **TAQLEED** was the order of the day. There was not even one Ghair Muqallid present in that era.

Hadhrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"From amongst the Taabi`een, every Aalim had his own Mazhab, and he was an Imaam. In every locality an Imaam of a Mazhab was established."* [Al-Insaaf, page 6]. That is in every locality, the people followed that Imaam. This is known as **TAQLEED-E-SHAKHSI.**

Hadhrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"When there was a difference of opinion between the views of the Sahabah or the Taabi`een in any Mas`ala, then every Aalim of a particular locality would make a ruling which was applicable for that particular place."* [Ibid, page 7]. This is known as **TAQLEED-E-SHAKHSI.**

During the era of the Taabi`een, many people used to go to Makkah Mukarrama for Hajj. The Khalifah of the time would make the following announcement: *"No one is to pass a Fatwa except these two Imaams" (Hadhrat Ata bin Abi Rabaah and Hadhrat Mujaahid (rahmatullahi alaihima).* Thousands of the Fataawa passed by these two personalities appear in "Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah". There are no proofs which are mentioned with these rulings. All the Taabi`een and the Tab`e Taabi`een (rahmatullahi alaihim) used to practice upon these Masaa`il, without any objection or question.

Hadhrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"How could there be any objection to this **Taqleed**, when the practice of Muslims seeking Fataawa was in practice from the time of Nabi (sallAllaahu alaihi wasallam). And there is no harm in that Fataawa are always sought from one person only (***TAQLEED-E-SHAKHSI),** *or that Fataawa are sought from others. This practice of seeking Fataawa and practising thereupon, is authenticated by consensus (Ijma)."*

Khalifah Abdul Malik sought the names of the Ulama in the various cities during his era, from Hadhrat Ata and Zuhri (rahmatullahi alaihima). They enumerated the following:
I. Hadhrat Ata bin Abi Rabaah in Makkah Mukarrama
II. Hadhrat Naafi Mowla ibn Umar in Madinah Munawwarah
III. Hadhrat Hassan Basri in Basra
IV. Hadhrat Ebrahim Nakha`i in Kufa
V. Hadhrat Taawoos in Yemen
VI. Hadhrat Yahya bin Abi Katheer in Yamama
VII. Hadhrat Makhool in Shaam
VIII. Hadhrat Maimoon bin Mehraan in Iraq
IX. Hadhrat Dahaak in Khuraasaan

These were the Fuqaha of these cities [Ma`rifatul Uloomul Hadith, page 198]. In every city, the inhabitants made **TAQLEED** of a particular person. Many of their Fataawa, without proofs are mentioned in "Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah". It is apparent that these personalities gave Fataawa without explaining the reasons and proofs thereof. Their followers practised thereupon without seeking any proofs. This is known as **TAQLEED-E-SHAKHSI.**

Hadhrat Shah Waliullaah Dehlwi (rahmatullahi alaih) reports from Sheikh Izzud Deen bin Abdus Salaam (Rahmatullahi alaih): *"All the people from the time of the Sahabah until the era of the four Imaams used to make **TAQLEED,** and no prominent and reliable person ever objected to this. If this (**TAQLEED**) was Baatil (false), then the Sahabah or the Taabi`een would most surely have objected to it.2* [Aqdul Jayyid, page 36].

Imaam Muzni (rahmatullahi alaih) states: *"All the Fuqaha, from the time of Nabi (sallAllaahu alaihi wasallam) upto the present time, have been making Qiyaas in Deeni matters. They have reached a consensus that the Haqq is theorised and parallelled upon Haqq, and Baatil upon Baatil."* [Jaami`u Bayaanul Ilm, page 66, vol.2].
To comply with the Fiqhi rulings of the Fuqaha, is known as **TAQLEED.**
The summary of the foregoing is that **TAQLEED** of the Fuqaha and the Mujtahiddeen, has been practised upon by this Ummat from the time of Nabi (sallAllaahu alaihi wasallam). To reject this is to reject the unbroken chain of narrators, via whom this information reached us. There is no Kitaab of Hadith which was compiled by any Sahabah or Taabi`een, which exists today. Yes, the Hadith Kitaabs which exist today have been compiled by those who came after the Sahabah and the Taabi`een, and these Kitaabs are being used as references. For example, we say: *"Narrated by Bukhari", "Narrated by Muslim"*, etc. Whereas, prior to the coming of the Sihah Sitta (six authentic Kitaabs of Hadith), no one mentioned: *"Narrated by Bukhari"* or *"Narrated by Muslim".*
There does not exist today a complete set of any of the Fataawa of any Sahabi or Taabi`e, which is authentically reported. Yes, the four Imaams of Fiqh have based their respective Mazaahib upon the Fataawa of the Sahabah and the Taabi`een. Hence, nowadays we say, in substantiation of a Mas`ala: *"Imaam Abu Hanifah (rahmatullahi alaih) said.."* or *"Imaam Shafi (rahmatullahi alaih) said..."*

NOTE:
Some of the derivative Masaa`il are such that there exists a consensus of opinion of the Sahabah (radhiAllaahu anhum). There also exists a consensus of opinion of all four the Imaams. There are some Massa`il upon which there exists a difference of opinion between the Sahabah (radhiAllaahu anhum), and the four Imaams have each taken a certain aspect (of this difference) and included it into his Mazhab (in this way every action of Nabi (sallAllaahu alaihi wasallam) is being practised upon by this Ummat).

AND ALLAAH TA`ALA KNOWS BEST (From P-10, till here from Moulana Muhammad Ameen Okarvi) "from Majmul Rasail ".

Nabi (S.A.W) passes away :

Nabi (S.A.W) passed away. Sahaabah (R.A) gathered at Bani Thakifa to deliberate who is to be the successor. Most of those gathered where from amongst the Ansaar (Madinites). Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A) reached there. Various suggestions and propositions were in the air. An Ameer from the Ansaar, or from the Muhajireen or half a year from the Ansaar and the other half from the Majahireen on rotation basis were proposed.

Hadhrat Umar (R.A) delivered a most historical short sermon which saved the day and stabilised the future course of Islaam.

He said : In Islaam we have four ibaadaats (devotional activities), Salaat, Hajj, Saum and Zakaat. Two of the above are rendered in congregation, Salaat and Hajj. For these two Nabi (S.A.W) deputed in his blessed life only one person as his deputy, who is Abu Bakr. [the first official Hajj Ameer was Hadhrat Abu Bakr (R.A) , Hadhrat Ali (R.A) was sent later to make certain proclamations] and Hadhrat Abu Bakr (R.A) led in the time of Nabi (S.A.W) 17/18 Salaat. Thus whom Nabi (S.A.W) chose to be head (Imam) in his lifetime, we should choose the same after Nabi (S.A.W)'s demise. (Majmul Zawayid - vol.2 p.246)

All accepted. No objection were raised. The matter was resolved. Hadhrat Abu Bakr (R.A) was elected Khalif by unanimity. Historically no one can dispute it or chance it. Hafiz ibn Hajr Askalani (R.A) says that there is no better example in Shariat of Qiyas - deduction by analogy than the one presented by Hadhrat Umar (R.A).

The question arises which clear cut, categorical Hadith, Hadhrat Umar (R.A) used to propose the name of Hadhrat Abu Bakr (R.A). He used Qiyas.

Does this make Hadhrat Umar (R.A) a denier or rejecter of Ahaadith?

Did Hadhrat Umar (R.A) be involved in kufr, shirk, or bidat ?

All those who accepted and acknowledged his Qiyas, were they also involved in kufr, shirk ?

Where are ghair Muqaleeds going to ?

If the ghair Muqaleeds reject Qiyas, then by Qiyas Hadhrat Abu Bakr (R.A) became Khalif, so they will have to reject the Khilafaat of Hadhrat Abu Bakr (R.A).

The Sahaabah (R.A) in electing Hadhrat Abu Bakr (R.A) made Taqleed of one person Hadhrat Umar (R.A) proving the permissibility of following someone other than Allaah and His Rasul (S.A.W). For Umar (R.A) clearly is from “amongst those in authority amongst you”

Taqleed in the time of Hadhrat Abu Bakr (R.A)

1. Collection and compilation of Quraan.

During the battles against the claimants of false prophethood and the people who betrayed Islaam, a great number of Huffaz were martyred, specially in the battle of Yamama. Hadhrat Umar (R.A) feared that if such a state of affairs prolonged, a good portion of the Quraan may be lost. He brought it to Hadhrat Abu Bakr (R.A)’s notice and suggested that the collection and compilation of Quraan must be given a serious thought. At first Hadhrat Abu Bakr (R.A) did not take it seriously with the remarks : “A task which Nabi Muhammad (S.A.W) did not undertake, how can I do it.”
Hadhrat Umar (R.A) said : “This is a good feat.”

And Umar (R.A) repeated his request. Abu Bakr (R.A) realised that it is an important task. He therefore, put Zaid bin Thabit (R.A) on duty to collect Quraan since he was one of the persons who used to write down the divine revelations of Quraan. At first instance he also hesitated. But later, he realised its importance. After that he, with great care and efforts, collected scattered portions of it and compiled it in the shape of a book. (Bukhari vol.2. p. 45)

Due to the above Hadhrat Abu Bakr (R.A) is called ‘Jame -e- Quraan’. This tremendous service to Islaam was done by no one other than Hadhrat Abu Bakr (R.A).

Those who speak ill of Hadhrat Abu Bakr (R.A) are thus:-

I. deprived from gathering the entire Quraan in their hearts as they have no Hifz intentions and do not perform Taraweeh at all;

II. they are not from the Ahle - Sunnat - wal - Jamaat ;
III. they do not perform the complete Taraweeh Salaat ;
IV. they directly reject Qiyas of Hadhrat Abu Bakr (R.A)
(Allaah guide them and protect us).

Whist making the decisions to compile the Quraan officially which Hadith of Rasulullaah (S.A.W) did Hadhrat Abu Bakr (R.A) use ?

Did he commit kufr, shirk, bidat by using his faculty of reason as per demand of situation ?

Therefore did the people who followed him also commit kufr, shirk, bidat ?

Those thousands of Sahaabah (R.A) who witnessed this entire proceeding did they also commit kufr, shirk or bidat ?

Then those who deny and reject the validity of Hadhrat Abu Bakr (R.A)'s act still accept the validity of the result i.e. the present Quraan ?

Yes, the Shias reject the validity of Quraan which is the compilation of Hadhrat Abu Bakr (R.A) .

Whenever Hadhrat Abu Bakr (radhiAllaahu anhu) gave a Fatwa, he made it clear that it was ***his*** Ijtihaad and view [Jaami`u Bayaanul Ilm, page 51, vol.2]. The people followed these rulings of Hadhrat Siddeeq-e-Akbar (radhiAllaahu anhu). This is known as **TAQLEED.** There is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

2. Hadhrat Abu Bakr (R.A) nomination of Hadhrat Umar (R.A) as second Khalif.

" Look, I have not selected my brother or my relative to the high post but have nominated the one who is the best amongst you."

All those present appreciated it. After that Hadhrat Abu Bakr (R.A) called Hadhrat Umar (R.A) and gave him quite valuable advices which proved in his tenure as modus operandi.
(Tabaqat Ibne Sa'ad, vol.3 p.42)

In the above aspect of history, again we will like to know which Hadith of Rasulullaah (S.A.W) did Hadhrat Abu Bakr (R.A) use in order to nominate Hadhrat Umar (R.A) as Khalif ?

Hadhrat Abu Bakr (R.A) assessed the situation and decided unilaterally that Hadhrat Umar (R.A) will best guide and steer the Muslim Empire. He was absolutely right in his decision.

Islaam spread the most in the Khilafaat of Hadhrat Umar (R.A) and Hadhrat Muawiya (R.A).

Did Hadhrat Abu Bakr (R.A) commit kufr, shirk or bidat by nominating Hadhrat Umar (R.A) as Khalif ?

Was this nomination valid ?
Yes, in the eyes of Ahle - Sunnat - wal - Jamaat ?
Not according to the Shia Kaafirs ?

Those who reject Hadhrat Abu Bakr (R.A)"s noble decision, reject Qiyas and the Ijma (Consensus of opinion) of the Sahaabah (R.A) who :-
(a) accept the Khilaafat of Hadhrat Abu Bakr (R.A)
(b) accept the decision for compilation of Hadhrat Abu Bakr (R.A)
(c) accept the nomination of Hadhrat Umar (R.A)
(d) accept the Khilaafat of Hadhrat Umar (R.A).

Taqleed in the time of Hadhrat Umar (R.A)

1. Jamaat congregation of Hadhrat Umar (R.A)

After combining all these various pocket Jamaats in the Masjid under Hadhrat Zaid ibn Thabit (R.A), Hadhrat Umar (R.A) said, "This is a bidaat, if it is a bidaat." (Tabaqaat ibn Saad)

Generally," if it is a bidaat"t is not narrated or stated, giving the impression that there are two types of bidaat
1. Bidaat -e- Hasana (good bidat)
2. Bidaat -e- Saieya (bad bidat)
However, bidat is bidat, no good or bad, no Noble bidat, no pious bidat.

Now this entire action of Hadhrat Umar (R.A) was based upon his insight, foresight, wisdom and understanding of Islaam.

Which Hadith of Rasulullaah (S.A.W) did he follow ?

Does it make him one not conforming to Hadith ?

Does this mean that he is not Ahle - Hadith ?

Does this make him one involved in kufr, shirk or bidat ?

Ask the Ahle Hadith or Ghair Muqaleeds for some answers ?

Hadhrat Umar (radhiAllaahu anhu) also gave Fataawa from ***his*** Ijtihaad and view [Mizaanul Kubra Li Sha`rani, page 49, vol.1]. He sent a message to his judges that they also make Ijtihaad when passing a ruling (which was not clearly found in the Qur`aan Shareef, Ahadith or amongst the senior Sahabah) [Jaami`u Bayaanul Ilm, page 56, vol.2]. There is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

2. Hadhrat Umar (R.A) nominates six

People forced Hadhrat Umar (R.A) to nominate a Khalif in his place during his life time after he was stabbed, so Hadhrat Umar (R.A) gave six names;

i. Hadhrat Ali(R.A),
ii. Hadhrat Uthman(R.A),
iii. Hadhrat Zubair(R.A),
iv. Hadhrat Talha(R.A),
v. Hadhrat Sa'ad bin Waqas(R.A) and
vi. Hadhrat Abdul Rehman bin Awf(R.A).

He asked them to accept the Amir, whom the other five agree for the Khilaafat. He then asked permission from Hadhrat Ayesha (R.A) that he may please be allowed to be laid alongside Nabi Muhammad (S.A.W). (Mustadrak, vol.1 p. 91-93)

When nominating the six to choose amongst themselves, the next third Khalif, which Hadith of Rasulullaah (S.A.W)'s did he follow ? or did he commit kufr, shirk or bidat ?

The six themselves nor the Sahaabah (R.A) did not ask Hadhrat Umar (R.A)
i. did you get Wahiyy (revelation) , when you nominated the six?
ii. which Hadith of Rasulullaah (S.A.W) are you following ?

When Hadhrat Uthman (R.A) was chosen as the third, rightful, deserving, worthy Khalif of Islaam then the Sahaabah (R.A) and the Tabieen (R.A) took Bait (allegiance).

Did anyone from amongst them ask for a Hadith to prove his (Uthman (R.A)'s) Khilaafat ? or did all of them also commit kufr, shirk or bidat?

Hadhrat Umar (R.A) said about the principles of judgement: " From after today, whosoever is faced with the responsibility of Qaza (making Sharee Rulings) then he should decide by the Kitabullaah. If such an issue is presented which is not in the Kitaabullaah, then render a decision of Nabi (S.A.W), then if any issue is presented which is not found in the Kitaabullaah and in the decision of Nabi (S.A.W), then decisions should be rendered in conformity with those of the Saleeheen (Pious). If any issue is presented which no decision available in the Kitaabullaah, or in the decision of Nabi (S.A.W) or in the decision of Saleeheen is available then make "Ijtihaad ". (Sunnan Nisai vol.2. p.305)

Taqleed in the Khilafaat of Hadhrat Uthman (R.A)

1. Standardisation of Quraanic dialect :

The greatest contribution of Hadhrat Uthman (R.A) towards the service of Islaam was that he saved the Quraan from anagram and alteration of words and publicized it widely. The backgroung of it is stated that during the expeditions of Armenia and Azerbaijan, soldiers from Syria, Egypt and Iraq were taking part, most of them were new- Muslims and non - Arabs and their mother tongue was not Arabic. Hadhrat Huzaifa bin Yamaan (R.A) was also participating in that war. He found that the non-Arabs were reading differently. The difference was so much that the people of Syria recited it differently than the people of Iraq, similarly, the people of Basra were reading it differently to the people of Kufa. Everyone considered that his pronunciation was correct and every other one was reading it wrongly. Hadhrat Huzaifa(R.A) was puzzled over this situation and as soon as he reached Madinah, he went straight to Hadhrat Uthman (R.A),the Khalif, and informed him about it. He suggested, 'take some steps, immediately, otherwise the Muslims will also make deliberate alterations in it, like the Christians and the Romans had tempered with their noble book. As Hadhrat Huzaifa (R.A) pointed out, Hadhrat Uthman (R.A) also felt the importance and urgency of the matter. He borrowed the Quraan from Hadhrat Hafsa (R.A), the wife of Muhammad (S.A.W), which was authentically compiled by Hadhrat Abu Bakr (R.A), the first Khalif of Islaam. He ordered Hadhrat Zaid bin Thabit, Abdullaah bin Zubair and Saeed bin-al-A'as to prepare its true copies. He distributed these authentic copies of Quraan all over the kingdom and took back all those which were lying with people written individually for their own sake and destroyed them all. (Bukhari)
Which Hadith of Rasulullaah (S.A.W) did Hadhrat Uthman (R.A) use to substantiate the standardisation of Quraan on Quraishi dialect ?

Did he commit kufr, shirk or bidat by doing so ?

The Sahaabah (R.A) and Tabieen who witnessed these proceeding and took part in these proceeding, are they also involved in kufr, shirk or bidat because they made Taqleed of Hadhrat Uthman (R.A).

If the Taqleed of Hadhrat Uthman's standardisation is invalid then why do those who reject Taqleed read the Quraan on the dialect standardized by Hadhrat Uthman (R.A) ?

Hadhrat Uthmaan (radhiAllaahu anhu) took pledge of Khilaafat, on the condition that he follow (make **TAQLEED**) of the previous Khalifahs. [Sharah Fiqh-e-Akbar, page 79].

2. Azaan :-

Hadhrat Uthman (R.A) ordered that a second Azaan be given on the Day of Jumuah for the Jumuah Salaat. Prior to this the Azaan which is given near the mimbar, before the Khutba was the only Azaan. Thus it was the first and only Azaan. Hadhrat Uthman (R.A) instituted the second Azaan, which has now become the first Azaan whilst the one before the Khutba has become the second Azaan. (See Khulafa Rashdeen -.Suyuti).

We ask:-

1. Which Hadith did Hadhrat Uthman (R.A) follow ?
2. Did the people of that time make his Taqleed or not ?
3. Was there any 'ghair muqaleed' at that who objected ?
4. Did Hadhrat Uthman (R.A) commit kufr, shirk, bidat ?
5. Did those who adhered to his order commit kufr, shirk, bidat ?

Taqleed in the Khilafaat of Hadhrat Ali (R.A)

1. Burning of those who stated that he is Allaah

In that time the activities of Abdullaah bin Saba, the Jew posing as a devout Muslim began to show open results. Two parties arose :-

i. those who claimed to love Hadhrat Ali (R.A)
ii. those who rejected the authority of Hadhrat Ali (R.A) out of hate for Hadhrat Ali (R.A).

Hadhrat Muawiyah (R.A) did not desire or want Khilafaat. He wanted the murderers of Hadhrat Uthman (R.A) to be arrested and brought to book first, then any other government activity. Hadhrat Ali (R.A) wanted to stabilise the government first, then arrest the culprits and criminals. On this difference the enemies of Islaam capitalised to cause battles before proper negotiations between Hadhrat Ali (R.A) and Hadhrat Muawiyah (R.A) could take place.

This resulted in the lost of many lives.

However, those that claimed Hadhrat Ali (R.A) to be Allaah on earth, Hadhrat Ali (R.A) burnt them. We know that burning is exclusively for Allaah. This action of Hadhrat Ali (R.A) let alone being contrary to Hadith, is also against the Quraan. (We accept Hadhrat Ali (R.A)'s decision, ruling and judgement whole - heartedly) (Bukhari)
Nevertheless, the question arises, which Hadith did Hadhrat Ali (R.A) use for his decision?

Did Hadhrat Ali (R.A) commit kufr, shirk or bidat ?

Did those who helped Hadhrat Ali (R.A) (made his Taqleed) commit kufr, shirk or bidat by following the rule of Hadhrat Ali (R.A) ?

Hadhrat Ali (radhiAllaahu anhu) used to say *"I am making Ijtihaad on my view."* Sharoh - Fiqh -e- Akbar. Page 79.

2. Decisions of Hadhrat Ali (R.A)

In the Kitaab, Musnaf ibn Shuaiba, Munaf ibn Abu Razack, Maaninul Aasrsar etc, literally thousands of ruling of Hadhrat Ali (R.A) and the Sahabaah (R.A) are stated, without Hadith as substantiations.

Does this make them deniers and rejecters of Ahadith ?

Does this make them those indulging in kufr, shirk or bidat ?

In reality the Ahle - Hadith or Ghair Muqaleed who claim to follow the Hadith, are those who follow Hadith the least, whereas the Ahle - Sunnat - wal - Jamaat by adhering to the Sunnat, follow the Hadith most .

From the above we realise that ghair Muqaleeds are those who reject :-

i. Qiyas of the Khulafa -e- Rashideen ;
ii. Ijma of the Sahabaah (R.A);
iii. Falsely accuse the Muslims of not conforming to the Hadith ;
iv. Are mislead and misleading ;
v. Are not from the Ahle - Sunnat - wal - Jamaat ;
vi. In fact, are close to the Shias ;

Similarities between Ghair Muqaleeds and Shias

Rawafiz or shia and the ghair muqaleeds :-

1. deny that the Sahaabah (R.A) are the criterion of right and wrong in Deen - Religion ;
2. both groups state that 3 Talaaqs in one session are equal to one;
3. they say that Taraweeh is the 'bidat' of Umar (R.A) ;
4. they state that the second Azaan given near the Mimbar is an innovation (bidat) and the ghair Muqaleeds classify it as Bidat Usmani;
5. both do not accept the decision of Hadhrat Umar (R.A) and Hadhrat Ayesha (R.A) of preventing women from the Masjid.(Fatwa Rahmiyah Vol. 4, p. 42);
6. both groups deny and reject the Ijma of Sahaabah (R.A);

Thus far :
We have proven Taqleed :-

i. In the lifetime of Rasulullaah (S.A.W) ;
ii. From the Quraan ;
iii. From the Ahaadith ;
iv. In the Khilafaat (lifetime) of Hadhrat Abu Bakr (R.A) ;
v. In the lifetime (Khilafaat) of Hadhrat Umar (R.A) ;
vi. In the lifetime (Khilafaat) of Hadhrat Uthman (R.A);
vii. In the Khilafaat (lifetime) of Hadhrat Ali (R.A) .

The question arises about Taqleed amongst the Sahaabah (R.A), and concerning Hadhrat Imam Mahdi and Hadhrat Isa (A.S)

Taqleed amongst the Sahabaah (R.A)

1. Hadhrat Ibn Abbas (R.A) says that Hadhrat Umar (R.A) delivered a sermon at (a place) Jabia, and said : Oh people, those of you who want to know about "Fiqh" should go to Maaz Bin Jabal and those who want to ask about property (goods) should come to me, for Allaah has made me its custodian and distributor.

2. Hadhrat Suliman Bin Yassar (R.A) said that Hadhrat Abu Ayub Ansari (R.A) journeyed with the intention of Hajj until he reached Nazia, en route to Makkah, where his conveyances were mislaid (lost). He thus reached Hadhrat Umar (R.A) on (10 Zil Hajj) (Day of Sacrifice) when Hajj had already taken place and related what had occurred. Hadhrat Umar (R.A) said, "you complete those acts which a person performing Umrah does (i.e. Tawaaf and Saee) so as to come out of Ihraam. When the Hajj comes next year, perform Hajj and make sacrifice of what you can easily obtain." (Muatta Imam Maalik, p. 149)

   No Hadith proof was called for. Hadhrat Abu Ayub Ansari (R.A) made Taqleed of Hadhrat Umar (R.A)'S Ilm and understanding.

3. Hadhrat Umar (R.A) said about the principles of judgement: " From after today, whosoever is faced with the responsibility of Qaza (making Sharee Rulings) then he should decide by the Kitabullaah. If such an issue is presented which is not in the Kitaabullaah, then render a decision of Nabi (S.A.W), then if any issue is presented which is not found in the Kitaabullaah and in the decision of Nabi (S.A.W), then decisions should be rendered in conformity with those of the Saleeheen (Pious). If any issue is presented which no decision available in the Kitaabullaah, or in the decision of Nabi (S.A.W) or in the decision of Saleeheen is available then make "Ijtihaad ". (Sunnan Nisai vol.2. p.305)

4. The people of Madinah questioned Hadhrat Abdullaah bin Abbas (R.A) about a woman who menstruated after the Fardh Tawaaf.(Can she return without performing the Tawaaf -e- Widaa. Ibn Abbas stated that she can return without performing Tawaaf -e- Widaa. The people of Madinah said. "We will not leave the decision of Zaid bin Thabit by acting on your ruling," (Bukhari, vol.1 p.237).

The next argument is " what about from the time of Sahaabah (R.A) till Imam Abu Hanifa (R.A) ? Did they follow any Imam, and was Taqleed Wajib then ?

The Sahaabah (R.A) were more than a hundred thousand in number. Shah Waliullaah (R.A) says that the Sahaabah (R.A) were from one of two groups, Mujtahid and Muqaleed. The Sahaabah (R.A) were Arabs, but according to Ibn Qayyim there were only 149 theologians, from whom 7 gave most of the Fatawas; 20 gave few Fatawas and 122 rendered the least Fatawas. The thousand of Fatawas of these Mufti's are present in the following Kitaabs. Musnaf Ibn Abi Shayba; Musnaf Abdur Razzak; Tahzeebul Anthaar and Ma'aanil Aathaar; etc, in which the Mufti's only narrate the Masala - law, and they do not narrate any Aayat or Hadith by way of proof with the Masala. The rest of the Sahaabah (R.A) practised on these Masala's without any proof. This is called Taqleed. Regarding these Mufti's from the Sahaabah (R.A), Shah Walliullaah (R.A) say, that the Sahaabah (R.A) were spread in different countries and one Sahaabi was followed, in each place example :

Makkah - Hadhrat Ibn Abbass (R.A).
Madinah - Hadhrat Zaid Ibn Thabit (R.A)
Kufa - Hadhrat Abdullaah Bin Masood (R.A)
Yemen - Hadhrat Muaaz (R.A)
Basrah - Hadhrat Anas (R.A)

After them came was the era of the Tabiens. Hadhrat Shah Walliullaah (R.A) says that every Tabee Aalim had a line of following and they became the Imams of each city and the people used to follow them.

This little argument is therefore as ridiculous as asking how the Quraan was read before the 10 Qaris came, or why the Sahaabah (R.A) did not read Bukhari or Muslim ? or whether it is now necessary to believe in Hadith ?

Were the Sahabaah (R.A) who were making Taqleed of their respective Faqaih (jurisprudic consultants) in their various areas committing kufr, shirk or bidat ?

Did the Sahabaah (R.A) and Tabieen ask their Faqaih's for every masala (law) to produce some Hadith ?

Did they rely and have their confidence on the knowledge, purity, authority of the Faqih ?

The Fiqh (jurisprudence) of the Sahabaah (R.A) was not compiled, codified or systemised because of the Deeni activities of that time. The Imams of Fiqh (jurisprudence) accomplished this noble task. That is why there is Taqleed of the Imams of Jurisprudence and not of any not of any one particular Sahaabah.

Taqleed by Hadhrat Mahdi

According to the 'Kasf' (spiritual inspiration) of Mujjahid Alif Thani (R.A) Mahdi will follow the Mazhab of Imam Abu Hanifa (R.A);

However if someone has to say that 'Kasf'' is no Shari proof which is a valid statement ; then our reply is that definitely Hadhrat Imam Mahdi will not be a Ghair

Muqaleed or Ahle Hadith as is known today. It is the unanimous decision of the Ulema that :-

i. Taqleed is Waajib in our times. Sayed Ahmed Thanwi (H.1233), states the group on salvation is the Ahle Sunnat wal Jamaat which has been concised in the 4 Mazhabs, which are Hanafi, Maaliki, Shafi, Hanbali. And those persons in the age who are not from these Mazhabs are amongst the innovators and dwellers of the fire (not from the Ahle Sunnat). (Tahtawi Alaa Durul Muktaar, vol.4. p. 153).

ii. The Ahle - Sunnat - wal - Jamaat are Muqaleeds of any one of the four great Imams of Fiqh.

iii. Those not conforming to any one of the four Mazhabs are not amongst the Ahle - Sunnat - wal - Jamaat

When Hadhrat Mahdi comes then, one of these two possibilities will exist::-

i. he will be Mujtahid -e- Mutlaq (like the great Imams of Fiqh) or
ii. be a Muqaleed .

If he is (i) well and good and if he is (ii) then in order to be from the Ahle - Sunnat - wal Jamaat he has to be Muqaleed.

For certain he will not be from the Ahle Hadith or Ghair Muqaleed for these groups are not from the Ahle - Sunnat - wal - Jamaat .

Taqleed by Hadhrat Isa (R.A)

He will be Mujtahid -e- Mutlaq-like the great Imaams of Fiqh.

In conclusion : -

Thus we know that the Ghair Muqaleeds are false in their accusations that following the Imams of Fiqh is kufr, shirk or bidat.
Also that the Ghair Muqaleeds are rejecters of :-

1. Qiyas ;
2. Ijma ;
3. Criticises of the Imams of Fiqh ;
4. Indirect deniers of Hadith ;
5. Indirect deniers of the Quraan ;
6. Followers of whims and fancies ;
7. Mislead and misleading ;

8. Not conformist to Sunnat ;
9. Prevent people from performing Salaat ;
10. Projectors of a deviated version of Islaam.

Allaah save and protect us from them.

In Haram 76/4/99